Meetinghouse Property First Taxed - 1855.

As soon as Union Hall was rented, and not used exclusively by the First Religious Society, the property became taxable. In the list of Parish Expenditures from Nov. 1, 1854 to Nov. 1, 1855, appears the first entry on record of taxes paid - "Taxes up to 1855, 9.. 11". The following year appears "Town & County Tax 8.26" and "Highway Tax 1856 - 1.27."

Each year thereafter the item of taxes is included in expenditures. Sometimes it is listed as simply "Taxes" and sometimes both "Town Tax" and "Highway Tax" are itemized.

Ministerial Lot Sold - 1853.

The "Ministerial Lot" given in the will of Mr Simon Blood June 1793 with the stipulation that there was "no more wood to be cut on said Lott yearly than to supply the Minister," was finally sold in 1853. When it no longer seemed practical to furnish the minister's wood, unsuccessful attempts had been made at different times to acquire permission to sell the lot.

In the years directly preceding the sale of the lot the exact terms of the will had ceased to be observed, and it had become the custom to appoint some members of the Parish yearly "to let the Ministerial Lot" In 1851 it was "Voted that B. F. Heald be authorized to lease or otherwise dispose of the Ministerial Lot" and a later entry in the Parish Records of that year states "Pursuant to authority vested in me I have let the Ministerial lot for one year to John N. Heald for the sum of six dollars, he

to pay taxes, D. F. Heald." In 1852 it was "Voted that James W. Wilkins be authorized to let the Ministerial lot for the present season."

At a Parish Meeting January 15, 1853 the first article was "To see if the Parish will deem it expedient to sell the Ministerial lot; and if so, to pass any votes that may be necessary to effect the object" and it was "Voted that it is expedient that the Ministerial lot should be sold and the proceeds thereof otherwise invested if it can be legally done." It was further "Voted that Thomas Gilbert Cyrus Heald and Benjamin Parker be a Committee to sell the Ministerial lot upon such terms and conditions as they may deem best" and "that the foregoing Committee be constituted trustees to hold and manage the Ministerial lot, or the proceeds thereof, in such manner as they may deem most conducive to the interest of the Parish."

Legal permission to dispose of the Ministerial lot was received in the following Act of the Legislature—

"Commonwealth of Massachusetts.

In the year One thousand eight hundred and fifty three.

An Act.

to authorize the First Religious Society in Carlisle to sell real estate.

Be it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same as follows:

Section 1. The First Religious Society in Carlisle is hereby authorized to sell and convey by deed a tract of woodland consisting of about seventeen acres, situated near the centre of said Carlisle, called and known by the name of the Ministerial lot.

Section 2. Said Society may by a committee appointed for that purpose, make sale of said woodland in such way and manner as may best promote the interest of said Society, and said Committee shall have powes to execute and delivres deeds accordingly.
Section 3. The proceeds of the sale of said woodland shall be invested in a permanent fund, or in real estate as the said society shall direct; and the income arising therefrom shall be appropriated to the support of the ministry in said society.
Section 4. This act shall take effect from and after its passage.
House of Representatives. March 26, 1853
Passed to be enacted.
Geo. Bliss.
Speaker
In Senate March 29, 1853.
Passed to be enacted
C. N. Warren, President
March 29, 1853
Approved John H. Clifford
Secretary's office Boston
March 31, 1853
I hereby certify the within to be a true copy of the original act.
E. M. Wright
Secretary of the Commonwealth "

Description of instrument by Mrs. B. F. Wilkens, —
Historian and Librarian of Carlisle Historical Society

"Seraphin" Purchased For Meetinghouse - 1854

The first musical instruments used in the old Meetinghouse were the two "bass viols" (or the bass viol and the cello) already mentioned. The next presumeably was a "Seraphin," purchased by the First Religious Society in 1854 for the sum of $75.

This is the instrument which was acquired by the Carlisle Historical Society in 1935, a gift from its first President, Mr. Jay Fiske, who purchased the Seraphin from the late Frank E. Wilkins. Mr. Wilkins called the instrument a "melodeon," and said that it was the first reed instrument ever to go into the First Parish Church. It was kept at the home of Mr. Wilkins's father, Mr. Timothy Wilkins, and was taken to church each Sunday in the wagon when the family went to worship, and brought back when they returned home. Although the First Religious Society, according to its Financial Journal, paid for the instrument Mr. Timothy Wilkins no doubt acquired it for them. He is said to have played the Seraphin for the services, and also to have had much enjoyment from it at home.

"This instrument has four octaves with very short keys, the keyboard being located far back on the top of the rectangular surface. Bellows were located beneath it, which were filled with air by a second person who pumped it from the side. The entire arrangement rested upon a stand or table made to fit the top. The bellows when being filled caused the keyboard and top surface to tilt first to the right then to the left, but when fully inflated, by steady pumping it could be kept fairly level and stationary." The stand is now gone, and the instrument, which still can

be made to produce some sound, is of course not in good working order.

The box in which the melodeon came and in which it is still kept has on the inside of the cover a label which says: "Abraham Prescott & Son
Manufacturers of Seraphines and Melodions
Premium Bass and Double Bass Viols
and dealers in
Musical Instruments
Umbrellas, Parasols, etc. etc.
Instruments and Umbrellas repaired at short notice, and warranted.
Opposite the Columbian Hotel, Concord, N. H.
☞ Care should be taken in blowing the melodion to give a steady pressure, as a sudden motion will produce an uneven tone.
E. B. Tripp, Printer, Concord, N. H.
(To) T. Wilkins, Lowell, Mass."

Later, when a new church organ was purchased in 1868, the Committee was authorized "to sell or otherwise dispose of the organ now in use." They had the old melodion or seraphine repaired at a cost of $1.35, and sold it, according to the Financial Journal, for $25. There is no account in the Parish Records of the purchaser's name, but apparently Timothy Wilkins, who had been instrumental in the Society's buying the Seraphine in 1854, and who had played it and cared for it, bought it for himself in 1868 at one third its original cost.

When the melodion next changed hands in 1935 Mr. Fisk purchased it for the same sum paid by Timothy Wilkins in 1868. After 67 years $25. again bought the same instrument - not as then

for its musical possibilities, but valued now for its historic association with earlier days in Carlisle.

Ministers At The Meetinghouse 1854-1855

At the Parish Meeting on Oct. 9, 1854, the Standing Committee, Thomas Green, True Wiggin, Benjamin Baird, Timothy Wilkins and Jefferson Nickles, reported a long list of ministers who had preached during the year as follows:

Rev. Mr. Cushing	20 Sabbaths
Usher	2
Smith	3
Hersey	1
Morse	2
Chase	1
Dunbar	1
Eaton	3
Green	1
Tucker	1
Barnes	6
Tisdale	4
Gibs	1
Wadsworth	1
Trafton	1

The total Sabbaths recorded is 48, so that despite the handicap of being without a settled minister, the pulpit was regularly supplied.

In 1855 O.F. Heald from the Committee (which also included Stephen Taylor and True Wiggin) "to employ a Ministers for the Parochial year commencing Nov 1, 1854" reported at the Parish Meeting on Oct. 17th. He said "that they employed Rev. Mr. Osgood one Sabbath, after which they had been

supplied by Rev. Mr. Bicknell from the divinity school at Cambridge and that the amount paid and due was — to Mr. Osgood ten dollars, to Mr. Bicknell four hundred ninty one dollars & fifty cents"

"Levees" and "Tea Parties" Socially and Financially Successful. 1855 —

After the Meetinghouse was remodelled with the Hall on the first floor one of the means of raising money for parochial expenses was the custom of holding "tea parties" or "levees" each winter parties which were successful financially and socially.

The first of these affairs was authorized by vote of the Parish Dec. 21, 1855, as follows: "It was voted that the Society authorize the holding of one or more tea parties the ensuing winter and the proceeds thereof be paid over to the Treasurer, to be appropriated to the payment of Ministerial services the present parochial year." The Committee "to raise and manage the parties and account to the Treasurer for the proceeds" were True Wiggin, Ebenezer Champney, Samuel E. Scott, Varnum Monroe and Nathan Buttrick.

Four years later, the Committee of "Ladies and Gentlemen" chosen in October, 1859 to arrange for two parties is the first on the Parish Records to contain women's names so that it seems of interest to record them here.

The Committee

Mrs. William Green 2d	Mr. William Green 2d
" Jefferson Nickles	" Jefferson Nickles

Mrs. Thomas Green Mr. Thomas Green
" Benj. Barrett
" V. Munroe
Miss C. Nickeles
" L. M. Robbins
" M. J. Boynton

Rev. Luther Walcott Minister 1856-1857

Rev. Luther Walcott was the next regular minister. At a Parish meeting Aug. 16, 1856, the Committee appointed to supply the pulpit for the current year "reported that they had engaged the Rev. Luther Walcott to supply the pulpit for the sum of five hundred dollars per year the contract to continue until three months after one of the contracting parties shall have given to the other (notice) of an intention to terminate it" Mr. Walcott probably had been preaching here for some months previous to this time. In the expenditures from Nov. 1, 1855 to Nov 1, 1856 Rev. J. M. Usher received $40. for preaching 4 Sabbaths and Rev. J. Walcott $461.52 for preaching 48 Sabbaths.

The Parish confirmed "the doings of the Standing Committee in contracting with Rev. Luther Walcott as above specified" but by the following month had become doubtful of their ability to pay the salary of $500. At a Parish Meeting on Sept. 15 1856 it was voted "That as from present indications it appears that the sum of three hundred dollars only can be raised to support of Public worship the ensuing Parochial year, the Rev. Mr. Walcott be notified that his connection with the Society under the present contract will terminate in three months from this date; unless previous

to that time the society shall adopt some measures to raise a sum sufficient to enable them to continue said contract or another contract shall be agreed to by the parties interested"

Some temporary arrangements must have been made, for Mr. Walcott continued as minister during the winter of 1856 and 1857. On Feb. 5, 1857, it was voted "That William Farras Tue Wiggin and Thomas Green be a Committee to wait on Mr. Walcott, and employ him for the remainder of the current year on up to the first day of Nov. next, provided he shall give a written obligation to accept the sum of three hundred dollars for his services for the full year commencing on the first day of Nov last."

Apparently the Committee was unable to make further arrangements with Mr. Walcott, for at a meeting of the Society May 9, 1857 it was voted "that whereas Rev. Luther Walcott has closed his pastoral relations with this society, it is expedient to continue public worship to the end of the present parochial year, and that a person be immediately engaged to supply the pulpit"

Rev. James T. Powers Minister. 1857-1863

Among those hired to preach after Mr. Walcott left Rev. James T. Powers met the approval of the Parish. At their meeting Nov. 26, 1857, True Wiggin, Cyrus Heald and Gilman Nickles were chosen a Committee "to employ Rev. Mr. Powers until the next Parish Meeting;" and at their next meeting on Dec. 7, 1857 it was "Voted that Rev. Mr. Powers be invited to continue his labors with the society for the remainder of the present parochial year."

Rev. James T. Powers, engaged to preach in 1857, was invited to continue his services the next year and in 1859, on Nov. 12th an arrangement was made with Mr. Powers "to continue his services with us for four years from the first day of the present month for a salary of five hundred dollars per year with an addition of fifty dollars for the first year and also to allow Mr. Powers the privilege of being absent three Sabbaths in each year without diminution of the compensation above specified."

In his history of the First Parish, Mr. Twiss said in 1879 "Rev. J. T. Powers is a man of good natural endowments and of somewhat extensive general information with not a little originality of thought, which enables him often to speak in the pulpit with much force."

From a newspaper clipping we learn that Mr. Powers "was a man of social disposition, always approachable and kindly disposed."

Committee Report On Organization and Membership 1857.

A partial list of those belonging to the First Religious Society in 1857, became available as a result of the following action by the Society: Thomas Green, W. F. Heald and Benjamin Barrett appointed on Sept. 28, 1857 "to devise and present at some future meeting a plan for the more effective and perfect organization of the Society" reported on Dec. 7, 1857 as follows: "Reported: That from any examination which they had been able to make in reference to the subject committed to them, they are not aware of any radical or serious defect in our present organization. By existing laws our Society is a body corporate with authority to hold real estate for certain purposes, to levy and collect taxes, and to do all that may be necessary for the support and maintainance of public worship. As the establishment and formation of the Society antedates the alteration of the Constitution and laws of the state that took place in 1820, it is not necessary as a condition of membership to sign any articles of agreement, but all within the limits of the society as original established, that is within the town, who have not signified in writing their intention of being otherwise considered, are to be taken and regarded as members. But as our actions are based upon the voluntary principle, and as it is not the wish of the society, to coerce the action of any, and as it may serve as a convenient refference the Committee would recommend that all who are members of the Society and who are willing to be bound by the action of the society, should sign a declaration to that effect to be prepared by the Clerk."

The report was adopted, and the

following declaration of membership was prepared and signed by all the members present. In the Parish Records at this point, reference is made to the declaration and signatures in the Financial Journal, Book 1, P. 54. The date on that page is not 1857 but 1853 (evidently an error) and reads as follows:

"Carlisle Oct. 3 - 1853

Whereas it has become uncertain by reason of imperfections in our early records and by other causes, who are legally and of right entitled to the exercise of the privilege of Membership in the first religious Society in Carlisle:

Therefore we whose names are hereunto affixed, do hereby acknowledge and declare that we consider ourselves members of said society, and that we claim all the privileges, and consider ourselves subject to all the duties and liabilities involved in that relation.

True Wiggin
B. F. Heald
Timothy Wilkins
Nathan Cutler Jr
William Green 2d
James W. Wilkins
George Marshall
E. S. Heald
B. Barrett
Stephen Taylor
Thomas Green
Thomas Heald
E + O Robbins

Ambrose Heald
G. W. Wilkins"

(These last 2 names are written in different colored ink and were added later, I think)

It is apparent that all those supporting the first Religious Society in 1857, and having voting privileges did not avail themselves of the opportunity to sign the above statement since on page 70 of the same Financial Journal, in the list of those renting pews in 1857, are 39 heads of families as follows:

J. W. Wilkins
Benjamin Barrett
Varnum Munroe
Jefferson Pickles
Thomas Green
Dea John Green
George W. Green
Stephen B. Hodgman
Ebenezer Champney
Cyrus Heald
William Green 2d
Lowell Stearns
Nathan Buttrick Jr
B. F. Heald
Ai Heald &
T. J. Green
Geo. Marshall
True Wiggin
Calvin Heald
Thomas Heald

Gillman Pickles
William Lee
J. L. A. Green
Stephen Taylor
Hannah Green
Isaac Blaisdell
William Farar
Levi S. Hutchinson
James Green &
Asa Nutting
Timothy Wilkins
E. O. Robbins &
A. Cole
Thomas Page
P. G. Forbush
W. M. Parkhurst
S. E. Scott
Mrs. Morgan
W. F. Heald

Those who leased the pews, not all of whose names were on the membership list were apparently considered nevertheless as voting members of the Society, according to the following extract from the Parish Records. A "Notice for a Parish Meeting August 16, 1856" begins "The Members and Pewholders of the first Religious Society in Carlisle are hereby notified to meet at Union Hall on Saturday the sixteenth day of August at six o'clock P. M. to choose a Moderator and act on the following matters viz". This was before the membership signatures were obtained in 1857, but Pew holders were still voting members after that. Notice of a Parish Meeting Dec 29th 1866 was addressed to "The Members and Pew Holders of the 1st Regl. So. in Carlisle."

New Meetinghouse Bell Purchased - 1858

In 1857 it became necessary to replace the old Bell made by "Paul Revere and son" and purchased in 1812. At a Parish Meeting on Feb 15, 1857 Thomas Green, Levi S. Hutchinson James W. Wilkins, Benj^a Barrett and B. F. Heald were appointed a Committee "to procure a new bell" and were authorized "to take such measures to raise money for that purpose as they may think proper."

B. F. Heald for the Committee reported on April 15, 1858 "That said Committee had raised by a subscription among members of the Society for the purpose of paying for a Bell the sum of two hundred thirty one dollars and fifty cents, and that they sold the old Bell for one hundred ninety one dollars and fifty two cents, making a sum total of four hundred and twenty three dollars and two cents."

231.50
191.52
423.02

He further reported that said Committee on the 8th day of February last (1858) purchased of Henry N. Hooper & Co of Boston a Bell weighing 1090 lbs for three hundred and twenty seven dollars, for Yoke, Frame Wheel and Standard thirty eight dollars: That they paid James W. Wilkins for teaming old Bell to Boston, repairing Belfry and hanging Bell sixteen dollars and fifty cents, and to Levi S. Hutchinson for carrying Committee to Boston three dollars, making a total expenditure of three hundred eighty fours dollars and fifty cents leaving a balance in the hands of the Committee of thirty eight dollars and fifty two cents."

327.00
38.00
384.50

The Committee's report was accepted and it was voted that the subscription paper used by the Committee be also recorded. It will be found in the Financial Journal on page 54. (From the balance of $38.52, the

Committee was authorized to appropriate $31.82 "to pay for Chandeliers purchased by Levi S. Hutchinson for the Society and to pay the remaining $6.72 over to the Treasurer.)

The original bill for the new Bell can be seen in the Library Collection (No. 197) and contains much interesting information aside from the actual billing of goods. At the top of the bill, the purchaser is assured -

"Henry N. Hooper & Co. Founders are prepared to execute orders for Church Bells of any size either single or in sets, cast to correct musical notes with their proper intervals. Having had over thirty years experience in the business we are enabled to produce as good toned and perfectly cast Bells as can be had in the country. We have within a few years introduced a new style of Suspending Bells, which upon thorough trial has proved entirely satisfactory and we can with confidence recommend it to the public."

At the foot of the bill is the guarantee "The above named Bell is warranted for one year. Should it be broken by fair ringing (with a rope attached to the wheel) within the year, it will be re-cast without charge to the purchaser. Bells to be received and delivered in all cases in Boston."

This Bell hung in 1858, with a year's guarantee, is now 1942, still sounding forth its "correct musical note" after 84 years of service.

Administration Of Parish Affairs Following Remodelling Of Meetinghouse - 1859

Following the remodelling of the Meetinghouse some person or Committee was chosen yearly to take charge of the Church and Hall. Sometimes these duties or of the arranging for them were combined with others. In 1859 this was left to the Financial Committee. It was "Voted that the Financial Committee be authorized to employ some person to take charge of the Church and Hall the coming year and to make such regulations relative to Hall as they may deem for the best interest of the Society."

On Nov. 6, 1861, the Standing Executive Committee, Thomas Green, Ambrose Heald, and Benjamin Barrett, were "authorized" to raise necessary funds to meet the expences of the Society for the present year by leasing the pews in the Church, and by such other means as they may think proper and expedient." It was also voted that they be "empowered to appoint some suitable person to ring the Bell and take care of the Church and Hall for the present year."

In 1866 it was "Voted that the Standing Committee (True Wiggin, Ambrose Heald, John L. A. Green, Gilman Nickles, Ephraim T. Heald) have full Power to let Hall and Pews in the Church and to apply the Proceeds together with the Income of the Societies Funds to the payment of Parochial expense. In case of a defeciency of rects from these Sources they are authorized to take such measures at any time during the year as in their Judgement may be expedient to supply it."

The vote of confidence which enabled the Executive Committee "to adopt any measures they may deem proper" to raise the necessary money for parish expenses was invariably included with their annual instructions.

Meeting House and Hall Painted - 1860

In November, 1859 it was voted to paint the Meetinghouse and Hall, and on Nov. 17, 1860," Capt Thomas Green from the Committee (which included Benjamin Barrett and James W. Wilkins) appointed to paint the Church and Hall and to raise money by subscription for that purpose reported that they had attended that duty and that a small balance of money raised for subscription remained in their hands unexpended."

The sum of $201.00 was collected by subscription and $9.16 received from the sale of oil lead and other items totalling $210.16. The cost of painting the Meeting-house was $206.26.

An extract from the Financial Journal "Account of Capt. Thomas Green for painting Meeting House 1860" would seem to indicate that not only was the outside of the building painted but evidently the Hall was papered as well -

"Dr to Cash paid

For 650 lb Lead	55.25
" 46 Galls oil	28.50
" 1 Hundred whiting	1.50

"For 10 lb Ham Green	2.50
" Glass Spirits Nails &c	3.41
" Window springs & Knobs	.75
" T. J. Green Labor & Lumber	5.61
" W. S. Lee 44 days work	66.00
" Johnson 3 " "	3.37
" Chelmsford man 3 " "	6.00
" A. F. Munroe & Wilkins, work	.85
" Benj^a Barett Boarding	12.85
" J. Smith Lettering Slate Board	3.00
" B. Barett Lumber	1.50
" Store	5.00
" 28 Rolls Papes	2.80
" Paste - Bolts & Hooks -	.87
" S. Heald Hanging papes -	1.50
" W. S. Lee " "	1.37
" 2 Lamps	2.57
" Repairing Lamps	.33
	#206.26

The Committee's report was accepted and they were authorized to retain the balance of #3.90 "in their Hands and apply the same to the purchase of such fixtures for the Hall as they may deem necessary."

Blinds were put on the Hall windows that same year, 1860, and Capt. Thomas Green also gave an accounting of "Blinding the Hall." The purchase painting and hanging of the blinds cost #55.39 which was paid by a donation of that sum from the Ladies Union.

T. R.-Bk. 7- Page 27-1846; P. 51-11th 1847; P. 75-15th 1848. Paper, No. 237, Library Collection-1849; P. 115-12th 1850; P. 147-7th 1851.

T. R. Bk. 7. Page 349 - Elevenith

T. R. Bk. 7 Page 380 - Eighth
" " " 382 "

T. R. Bk. 8. Page 5- Fourth

T. R. Bk 8. Page 38 - 1st

T. R. Bk 8. Page 253 - 6th

Noon Bell Discontinued - 1861-

It will be remembered that in the year 1837, and each year thereafter, the Town assumed responsibility for having the Bell in the Meetinghouse ring on week days at noon. This continued regularly even during the time Town Meetings were held elsewhere, from 1846 to 1851.

From 1851 to 1858 there is no mention of a week-day bell in either Parish or Town Records. On March 1, 1858 the Town "voted to hire a Bell rung at twelve O'clock at noon the ensuing year."

In 1859 an Article in the Warrant for the Town Meeting on April 4th "To see if the Town will vote to have the Bell rung," was dismissed.

In 1860, the Town voted "To hire the Bell rung for one year and that the Selectmen be authorized to hire the Bell rung that can be rung the cheapest."

In 1861 it was voted in Town Meeting "that one of the church Bells be rung one year" and "that the letting out of ringing the Bell be left with the Selectmen."

No further record of bells ringing at noon being considered, is found until 1869. Then, in response to an article in the Town Warrant "To see if the Town will vote to have a bell rung," it was "Voted that any man that has a bell shall ring it himself." Definitely the impression is gained that there remained scant interest in having a bell rung at noon, and the subject never again appeared in the Records.

Thus we find that a noon bell in Carlisle was last rung in 1861, and that this was "a Bell" and may have been the one in either Church. The last time we find definite information that the Bell

T. R. Bk 7- Page 147 - 7th

in the First Parish Church was rung, was in 1851, when at a Town Meeting on April 7, it was "Voted that the Town have the Bell at the Old Meeting House rung at twelve O'clock at noon every day for one year"

Organist First Paid For Services 1862.- Organists Of First Religious Society.

The services of those who played the musical instruments in the Meeting-house were probably contributed until 1862 when we find in that years expenditures the first account of paying someone for that service. There appears in the Financial Journal under that year "Miss Marsh's Salary, $25.00" and this same item appears yearly until 1870.

Miss Mary Amanda Marsh (later Mrs. Reynolds) the first paid organist of the First Religious Society, was the daughter of Dr. and Mrs. Austin Marsh, and was 22 years old when she began playing in 1862 at the Meetinghouse. She played and sang professionally over a period of many years, sometimes in Lowell and for a longer period in Carlisle which was her home until just before her death in 1938, at the age of 98 years.

Between 1870 and 1878, it is recorded that the organ was played by T. Augusta Green and by Frances Taylor. I have been told that during Rev. James T. Fowers' second pastorate here (1874-1875) the organ was played by his daughter, Marion, who was then 10 or 12 years old. This was probably in 1874, for there is no record in the Financial Journal of paying an organist that year. In 1875, Francis Taylor received

The customary $25. as organist.

Miss Marsh was again organist from 1878 until 1886. From that time until 1911 the organ was played by Frank E. Wilkins whose father played the Seraphine purchased in 1854 and also by the former Miss Marsh who had since married and become Mrs. Reynolds.

In June, 1911, the present organist Mr. Fred E. Robbins son of the late Mr. and Mrs. Daniel Webster Robbins, began his services. Shortly after becoming organist Mr. Robbins was instrumental in the activities of the young people's organization, Unity Guild, which resulted in the acquisition of a new Estey pipe organ.

Mr. Robbins's efforts for the best interests of the First Religious Society during these years have been unfailing. Not only has his contribution to the musical life of the church been faithful, and given a great deal of pleasure but his work with the young people, his careful reporting of church activities for the newspapers his artistic decorations at the church, and his service as a Trustee of the Parish, have been genuinely appreciated.

Resignation of Rev. James T. Towers - 1863.

Rev. Mr. Towers resigned in 1863. At a Parish Meeting on April 27, 1863 a communication from him was read "containing a resignation of his pastoral relations with the Society, to take effect upon the 30th day of the present month, and also containing a proposition to supply the pulpit by himself or substitute, until the close of the present parochial year on the 31st day of October next at the rate of compensation heretofore allowed him". The Parish accepted Mr. Towers' resignation and also his proposal for supplying the pulpit to the end of the present parochial year."

Later Mr. Towers returned for a second pastorate in 1874 and 1875.

Date Of Annual Parish Meeting Changed - 1864.

The date of the Annual Parish Meeting which had been held early in November since the separation of Parish and Town was changed in 1864. At a Parish Meeting on March 19th that year it was voted "that hereafter the Parochial year shall commence on the first day of April in each year, instead of the first day of November as heretofore"

Expenses For Preaching - 1864.

The names of those who supplied the pulpit in 1864, the year following the termination of Mr. Bowers' contract with the Society, are not to be found in the Records. However the Financial Journal shows that slightly more was paid for preaching that year than Mr. Bowers received annually for his services. In the list of Expenditures for 1864 we find "Amount Paid Ministers #538.38" There is also an item under 1865 expenditures for "B. Barrett Boarding Ministers 1864 - #30.00." These records indicate that regular services were held in 1864.

Rev. B. F. Summerbell, Pastor Fall of 1864 - Spring 1866

It seems probable that the pulpit was supplied at least a part of the time in 1864 by Rev. B. F. Summerbell for at a Parish Meeting at the close of 1864 on December 31st it was "voted to instruct the Standing Committee to employ Rev. B. F. Summerbell to supply the pulpit the remainder of the present year" (till the annual meeting in April 1865).

The Members of the Parish met on Feb. 13, 1865 to consider retaining Mr. Summerbell's services, and it was voted "That we invite Rev. B. F. Summerbell to continue his services with us, after the expiration of his present engagement; and the engagement between him and the Society implied in his acceptance of this invitation shall continue and be in force, until terminated by mutual consent, or until the expiration of three months after due notice given by either of the contracting parties of a desire (to)

have the same abrogated."

B. F. Heald, Benjamin Barrett, William Green, True Wiggin, Stephen Taylor, William Farrar and Ambrose Heald were chosen "a Committee to wait on Mr. Summerbell and communicate the foregoing invitation and solicit his acceptance of the same; and also to make such arrangements in the matter as they may think expedient and proper" with instructions to report at the next Parish Meeting.

The Committee reported on March 4, 1865 that they had attended to the duty entrusted to them and that Mr. Summerbell had accepted the invitation with its mutual agreements, and that his salary until otherwise agreed upon should be seven hundred dollars per year.

Pews Revalued - 1865.

Probably because of the larger salary to be paid the ministes, and the consequent need of a larger income, it was now decided to revalue the pews. This had not been done since the first time they were leased in 1852.

at the Parish Meeting on March 4, 1865 "Messrs William Farrar, True Wiggin and Ambrose Heald were chosen a Committee" to fix the valuation of the rent of Pews for the year ensuing." Their report follows -

"Report of Committee to Appraise Pews.

The Committee chosen at the Parish Meeting held March 4, 1865 - to appraise and affix a valuation upon the Pews in the Church attended to that duty and submitted

The report following. No 1, 5, 14, 31, 40 and No 44 appraised a eight dollars each. No 2, 3, 4, 7, 13, 16, 22, 23 29, 41, 42 and 43 appraised at ten dollars each - No. 12, 17, 28 and 33 at twelve dollars each. No 8, 9, 10, 11, 18, 19, 20, 21, 24, 25, 26, 27, 34, 35, 36, and 37, at sixteen dollars each.

Submitted by William Farrar, True Wiggin and Ambrose Heald

Committee"

Following is a list of the new holders for the year 1865.

1. J. W. Wilkins
2. B. Barrett
3. B. F. Heald
4. Jefferson Nickles
5. Heirs Thomas Green
6. —
7. Fletcher Norcross
8. S. B. Hodgman
9. Champney & Wilkins
10. Ambrose Heald
11. William Green
12. Lowell Stearns
13. Nathan Puttrick Jr & W. N. Hood
14. Stillman Heald
15. —
16. Varnum Munroe
17. Ai Heald - T. J. Green
18. Bartlett & Lee
19. George Marshall & B. N. Webster
20. T. Wiggin
21. Summerfell (no rent charged)
22. A. Cole
23. —
24. Thomas Heald
25. Gillman Nickles
26. Artemus Parker
27. J. A. Green
28. Stephen Taylor
29. —
30. —
31. —
32. Isaac Blaisdell
33. William Farrar
34. Levi S. Hutchinson
35. P. G. Clark
36. Timothy Wilkins
37. E. O. Robbins
38. E. Carter
39. —
40. P. G. Forbush
41. Calvin Heald
42. Dorcas Adams
43. S. E. Scott
44. — —

End Of Rev. Mr. Summerbell's Pastorate - 1866.

According to the arrangements between Mr. Summerbell and the Parish each was to give the other three months notice before ending their agreement unless it were terminated by mutual consent. It seems likely that Mr. Summerbell may have given such a notice to the Society early in 1866, for at their meeting March 5, 1866 "S. Taylor, Wm Green & J. R. A. Green were chosen to wait on Rev. T. F. Summerbell and invite him to continue his Services with us the year ensuing."

There is no record of the result of the Committee's action, but Mr. Summerbell's pastorate seems to have ended with the close of the church year April 1, 1866. In the list of expenditures for the year ending at that time he received $700. as had been agreed upon. However in the list of expenditures for the following year ending April 1, 1867 the only amount for preaching is to Rev. J. S. Smith, $600.00.

Rev. John Stillman Smith, Pastor 1866-1871.

Rev. John Stillman Smith, who became pastor in the Spring of 1866 was apparently an able man and took a much more active interest in Parish affairs than is recorded of any previous minister. Examination of existing organization of the Society, the adoption of By Laws, and extensive repairs on the Church building were carried out during his pastorate and his name appears on almost every Parish Committee during that time

It is said that Rev. Mr. Smith was a carpenter by trade before he studied for the ministry and that while in Carlisle he built the house owned and occupied 30 years later by Mr. Daniel Lawrence. I have been unable to verify this and can learn of no one in Carlisle by that name.

In his history of the First Parish in 1879 Mr. Twiss said (P 20) "Rev. J. T. Smith - I am now quoting from the testimony of the parish - is a man of the strictest integrity, an untiring worker for his parish. He well nigh earned his salary outside the pulpit in parochial labors among the people." When this was written in 1879 Rev. Mr. Smith was living in Tyngsboro.

Repairs To Interior Of Meetinghouse - 1866
Clock Presented To Society

Repairs to the interior of the Meeting-house were voted Sept. 22, 1866, when "The Standing Committee were authorized to solicit subscriptions and expend the amount of said subscription repairing their Meeting House as they think expedient" Rev. J. S. Smith, Benj. Barrett & Wm. Green were added to the Standing Committee which consisted of True Wiggin, Ambrose Heald, John J. A. Green, Gilman Nickles, and Ephraim Heald.

At the Annual Parish Meeting, Feb. 29, 1868, "The Committee appointed at a parish meeting held Sept. 22 - 1866 to repair the inside of the meeting house reported through Rev. J. S. Smith their Chairman that they had painted, papered, and otherwise repaired the inside of the Meeting house, at an expence of 388 dolls and 58 cents, including 61 dolls and 00 cents for stoves, and 23 dolls and 89 cents for Lamps. And they further reported that they received on behalf of the Society a present of a beautiful Clock from Mr. S. T. Fletcher of Lowell" The same Clock is in use in the Meetinghouse now, and the lettering on it reads -

"Presented To The
1st Rel. Society of
Carlisle
By
S. T. Fletcher
Nov 1866"

An itemized account of the expenses connected with the Meetinghouse repairs found in the Financial Journal under the heading "Expense of repairing Meeting House as per Report of Committee &c.

29th 1866" lists also "Expense for Tuning Instrument = 2.50," and "Expense Lettering Clock - 2.00"

The amount of #388.58 for the repairs (except for #26.83 "borrowed of J. S. Smith") was raised by subscription, and the donation list is included in the Journal. On this list of "Donations received For repairing The Church A. D. 1866" are names of 72 people who gave amounts ranging from 50 cents to #40.

Reorganization Of Society Recommended - 1867.

At a Parish Meeting on March 2nd, 1867 "Discussion arose in relation to a Reorganization of the So," and J. S. Smith, J. N. Champney, and B. F. Heald were chosen to investigate the matter and report to an adjourned meeting on Mar. 16th 1867. At that time the Committee reported as follows "The Committee chosen to investigate the Standing of the So. make the following Report. That they have used their best Endeavors to ascertain who were Members and are only able to find the List of some Thirteen Names who in the year of 1853 Oct 3rd declared that it was uncertain from Imperfections in their early Records and other Causes who were entitled to the privileges of Membership that they would consider themselves entitled to all the Privileges and subject to all the Liabilities involved in that Relation. They the Committee further report that they have examined the Town Records which show that there was

something of an Organization under the control of the Town known as the First Relg. So. That the Town did appoint a Committee to procure an act of incorporation but no report of the doings of that Committee could be found. As many of the Members have died and no Record is to be had except a Record of the doings of the So. since 1832. The Committee recommend that there be immediate steps taken to reorganize the So. making and accepting By Laws specifying the Officers and the Duties thereof to be in accordance with the General Statutes of the Commonwealth."

J. S. Smith and Gilman Nickles were chosen "to present a Certificate of Membership for Signature to any that may desire to become members of said So" and to report at the next meeting. Apparently this Committee presented for signature the declaration of Membership in the Financial Journal which the Records say was prepared and signed first in 1857, but which is dated 1853. On the page following the names signed at that time, appear the following signatures undoubtedly entered now in 1867.

John Smith (the minister)
William Farrar
Levi Hutchinson
J. L. A. Green
John N. Champney
Gilman Nickles
Austin Marsh
T. J. Green
L. M. Green
G. W. Forbush
Thomas A. Green

Here again as in 1857 we apparently have an incomplete list of those who worshiped in and supported the First Religious Society in 1867, since the Financial Journal lists the following 31 people who rented pews that year -

1. James W. Wilkins
2. Benjamin Barrett
3. B. F. Heald
4. Jefferson Nickles
5. Heirs of Thos. Green
7. Hannah Green
8. J. N. Champney & Geo. W. Wilkins
9. S. B. Hodgman
10. Ambrose Heald
11. William Green
12. Lowell Stearns
13. Nathan Buttrick
17. Thomas Green & Ai Heald
18. Tarnum Munroe
19. George Marshall & B. F. Webster
20. True Wiggin
24. Thomas Heald
25. Gillman Nickles
27. J. A. Green
28. Stephen Taylor
32. Isaac Blaisdell
33. William Farrar
34. L. S. Hutchinson
36. Timothy Wilkins
40. Paul A. Forbush
42. Calvin Heald
43. S. E. Scott
44. George P. Nickles

Code Of By Laws Adopted - 1867-

A Committee consisting of J. S. Smith, J. W. Champney and Gilman Pickles, chosen "to prepare a Code of By Laws and Lay before the So. for their approval at their next meeting" presented the following on Mar. 28, 1867-

"This So. Founded in 1780 and reorganized in 1867 shall be known as the first regl So of Carlisle Mass

The Object of this So is to advance the Cause of Christianity. For this Purpose the Members thereof will combine their efforts to have a suitable place of worship and to employ some one to preach the Gospel of Christ to them.

The Officers of this So shall be a Clerk three Assessors a Treasurer and a Collector all of whom shall serve one year and untill others are chosen and qualified in their stead.

This So. shall meet annually on the Saturday preceding the first Monday in March when all the officers aforesaid shall be chosen by Ballot

They may hold such other Meetings as they may deem expedient."

The Society voted to adopt the Report, but because of a small attendance postponed further business until an adjourned meeting April 1, 1867.

At the adjourned meeting the officers specified in the Committee Report of the previous meeting were chosen - Parish Clerk - George W. Forbush, Treasurer - William Green, Assessors and Parish Committee - William Farrar, Gilman Pickles and T. J. Green. In addition Benjamin Barrett, William Green, and

Ambrose Heald were chosen Trustees of the Parish Funds, "each to hold office five years or until others shall be chosen in their stead."

At this adjourned Meeting, also the Committee on By Laws reported the following "Additional By Laws for the regulation and government of the Society, which were adopted; to wit

Duties of Officers

It shall be the duty of the Clerk to keep a true record of the votes of the Society passed at all regular meetings, and to call Meetings of the Society when in his judgement it may be necessary to do so; or when requested by the Assessors; causing public notice thereof to be posted up in the church seven days at least before the time appointed for said meetings, or he may cause the notice to be read from the pulpit on the Sabbath preceding the same.

The Assessors in addition to the duties imposed upon them by the Statutes of the Commonwealth shall act as a general executive Committee of the parish.

The Trustees shall have charge of the funds belonging to the Society, invest the same in such manner as may be for its best interest and appropriate the income according to the conditions upon which they have been bequeathed to the parish.

Membership

Any person may become a member of this Society by signing his name to a certificate of membership and by complying (with) the by laws of the same."

Repairs On Meetinghouse - 1867.

Repairs to the outside of the Meetinghouse voted on April 1, 1867, were in charge of T. J. Green, Gillman Nickles and Rev. J. S. Smith, who were instructed "to make such repairs on the outside of the Meetinghouse, as in their judgement may be necessary and expedient."

The Committee reported the following year that they had made the repairs, but just what was done is not explained. In the list of expenses that year appears "T. J. Green for Lumber & Work on Church $135.37

New Organ Purchased - 1868.

Two important changes were made at the Meetinghouse in 1868 - the purchase of a new organ and the erection of a new Spire. Mr. Austin Marsh, Gillman Nickles and Rev. J. S. Smith were chosen Jan. 24th to purchase a new Church organ and were authorized "to sell or otherwise dispose of the organ now in use" and to "expend the sum of four hundred dollars" for a new one.

The Committee had the old Melodeon (when purchased in 1854 for $75 it was called a "Seraphim") repaired at a cost of $1.35, and sold it for $25.00. Although the Financial Journal does not record the purchaser's name, we know that it was bought by Timothy Wilkins, father of the late Frank E. Wilkins. Mr. Wilkins

had apparently been instrumental in acquiring the Seraphina in 1854 and had taken care of it and played it while it was the property of the First Religious Society. The Seraphine was purchased in 1938 from the late Frank E. Wilkins and presented to the Carlisle Historical Society by Jay Fisk, the first president.

The new organ cost $450.00, and there was a freight charge of $6.65. Although only $402. had been voted for the organ the Society later, on March 14, 1868, voted "to raise and appropriate money to pay for the new church organ recently purchased by the Committee Chosen for that purpose." The proceeds of two Levees amounting to $363.39 were appropriated to this use and the Treasurer was authorized to borrow for the term of one year money necessary to complete the purchase price of the organ.

New Meetinghouse Spire Erected - 1868 -

In 1868 the spire of the Meetinghouse was considered unsafe, and upon recommendations of Benjamin Barrett, Rev. J. S. Smith and Gilman Nickles a Committee appointed Feb. 29, 1868 "to ascertain the condition of the spire of the Church and report at the next Parish Meeting what repairs are necessary thereon," the old spire was removed, and the present one erected.

Following is the list of "Expenditures for repairs upon the Church spire made by T. J. Green and others 1868—

Expenditures

Cash Paid, Stephen J. Nickles for Lumber	32.40
" " " " " Teaming	3.50
" " T. J. Green for work & cash paid for work	292.47
" " J. W. Forbush Nails	2.95
" " M. Lee Iron work	15.00
" " N. & A. Whitney for Lumber	68.00
" " S. G. Melick tin work	69.00
" " Brown & Carter Lead and Oil	39.00
" " Carter Brothers Nails &c	16.24
" " Nathan Puttick Lumber & Sawing	45.41
" " Abram Hutchins Lumber	6.64
" " C. F. Worthley for Boarding men	5.00
" " B. Barrett Work & Lumber	50.95
" " William Green "	5.51
" " G. W. Luren use of rope	1.25
" " J. W. Wilkins - work & Line	1.50

The total cost of the new spire was just under seven hundred dollars. Immediate payment for the spire was made possible by loans from two Parish Members $200. from Mrs. Maria Green, and $500. from Ambrose.

Heald. Money to pay the notes given these two people was arranged for at once. W. W. Farkhurst was "deleded an agent" to raise money by subscription toward paying for the Church Spire. Levees were held and the proceeds applied toward the liquidation of the Church debt. For this purpose, too, the Parish, for the first time since 1857, voted a tax on its members. At a Parish meeting Feb. 27, 1869, it was voted "to raise by an assessment upon the Polls and Estates of the Members of the Society, the sum of $185.00 toward paying the Spire debt, and the Assessors were instructed to make and collect the Assessment.

Although the Standing Committee were always authorized to take whatever measures they deemed suitable to raise money for parochial expenses, taxes were never levied without a specific vote of the Society.

The above new organ was used in the First Parish Church until 1913, when an Estey pipe organ was acquired and installed through the efforts of the members of Unity Guild. On July 7, 1913, the Parish "Voted to donate the P.S. organ to Unity Guild." At that time the 1868 organ was placed in the Chapel in Green Cemetery, where it is now used at services held there.

Bequest Of Capt. Thomas Green - 1868.

At the Parish Meeting Feb. 29, 1868 it was "Voted that the Trustees be authorized to accept on behalf of the Society the bequest of the late Capt Thomas Green according to the terms and conditions contained in his will."

It was further voted at a meeting March 14th that "B. F. Heald and Mr. Marsh be a Committee to prepare and present at some future meeting a suitable testimonial to the worth and Character of the late Capt. Thomas Green".

First Recorded Contact with American Unitarian Society - 1870.

The first mention of the word "Unitarian" in connection with the First Religious Society (or in any connection which I have been able to find in any records was in 1870. The first delegates to the "National Unitarian Convention," Rev. J. S. Smith, B. F. Heald and Nathan Buttrick were chosen October 11, 1870 to attend that meeting in New York. It seems probable that Rev. J. S. Smith who was so active in all interests of his Parish, was instrumental in bringing about contacts with Unitarian Headquarters.

Aid was received by the First Religious Society in Carlisle from the American Unitarian Society this same year, 1870, and the first year that it

First Religious Society made a contribution to the American Unitarian Society was in 1875, when the sum of $10. was sent.

Since that time assistance and loans have been received from the American Unitarian Association at different times and an annual contribution is sent from the First Religious Society in Carlisle to that organization. Delegates to its Annual Meetings are regularly elected, and all affiliations of the First Religious Society have remained Unitarian.

Last Tax On Members - 1870.
Last Rental Of Pews - 1870-1

The last special "assessment upon the Polls and Estates of members of the Society" was authorized at a Parish Meeting held March 15, 1870, "of sufficient amount to pay one years interest and one hundred dollars of the principle of the debt contracted in repairing the Church". The sum of $128.66 was collected in this assessment.

The following year, in 1871, was the last time money was raised by leasing the pews in the Meetinghouse.

Thus we find that a regular annual tax was assessed on polls and real estate of Parish members for the support of public worship up to 1848, and a few special ones thereafter, with the last one in 1870. Pews in the Church were owned by members who purchased them until after the Meetinghouse was remodelled in 1852, when they were annually rented or leased through the year 1871.

Soliciting Committee To Obtain Subscriptions For Support Of Public Worship - 1871 -

A Committee to solicit money for Parish expenses became an annually elected Committee of the First Religious Society soon after 1871. Raising money frequently by subscription to augment the current sources of Parish income (Parish taxes before 1848 - Pew rentals since 1852 - and income from Parish funds) had been the custom for years. However, with the renting of the Church pews discontinued as a source of income, soliciting subscriptions for the support of the Church became more regular.

Formerly, at the times when money was to be solicited for some particular purpose the Treasurer was expected to attend to it unless other special provision was made. In 1870, "Benjamin Barrett was appointed a Committee to act in connection with the Treasurer to raise by voluntary contribution a sum sufficient to meet the arrearage" for which the money was to be raised.

The Parish Committee was instructed by vote of the Society on March 4 1871 "to call on all the members of the Society personally, and ascertain what amount each will pledge himself to pay toward the support of public Worship the ensuing year." Following this, a Committee of members of the Society was chosen "to act in connection with the Parish Committee to raise money by subscription, or in any other manner that they may deem proper."

By 1874, a Soliciting Committee was chosen each year to obtain sub-

scriptions "for the support of liberal preaching" and for parish expenses.

In 1892, each member of the Soliciting Committee was assigned a section of the town as follows "Center T. A. Green South Mrs. E. J. Carr West Frank Wilkens, North Mrs. I. B. Hall East Mrs. Emma Forbush". Usually, however, five members were chosen without any designation as to locality, although each part of the town seems to have been represented, and presumably each member attended to his or her own vicinity.

Rev. Mr. Smith's Pastorate Ended - April 1871.

A letter from Rev. John Stillman Smith, "tendering a resignation of his pastoral relations with the Society at the close of his present engagement" (April 1st) was read at a Parish Meeting March 8, 1870. At a meeting a week later, March 15th it was "Voted That the Parish Committee be authorized to reengage Rev. J. S. Smith for one year after the expiration of his present term; provided he is willing to continue his labors upon such terms as in their judgement be reasonable and within the means of the Society."

On May 10th the Parish Committee reported that they had engaged Rev. J. S. Smith to continue his services for one year from the first day of April, 1870, at a salary of $750. It is recorded that Rev. Mr. Smith received the $750. and he apparently ended his pastorate here in April, 1871.

Following his pastorate here,

- Parish Records -

Rev. Mr. Smith is said to have been closely associated with Dr. Edward Everett Hale in the Lend-a-Hand Society work and publications.

Thirty years later Rev and Mrs. Smith, then living in West Roxbury, Mass., visited in Carlisle.

In April, 1921, word was received of the death of Rev. John Stillman Smith at his home in West Roxbury, at the age of 89 years.

Trespassing On The Common: 1859-1884.

The Common, which was surveyed by George Robbins (who received $3.20 from the Society for his work) in 1852, when a Committee was appointed to make adjustments, was again the subject of controversy in 1859, 1870, 1871, 1873, 1874 and 1884.

In 1859 in response to an article "To see if the Society will take any steps to prevent further encroachments on the Common" it was voted "that Benjamin Barrett be authorized to act as agent of the Parish in all matters relating to the Common; and have the general charge and superintendence of the same."

At another Parish Meeting October 11, 1870, on an article "To see if the Society will take any measures to prevent further trespasses and encroachments upon their

land surrounding the Church" the Parish Assessors Nathan Buttrick, Gilman Nickles, and L. M. Green with Rev. A. Barrett and D. F. Heald were appointed a Committee "with full power and authority to take such action as they may judge proper, to prevent further trespasses and encroachments upon the land belonging to the Society."

The Committee reported March 4, 1871 "that Isaac Reynolds had committed certain acts which in the judgement of the eminent counsel consulted in the case were acts of trespass and for which he would be clearly liable in an action at law." Upon this report it was voted "That the Committee be instructed to propose an amicable settlement with Mr. Reynolds for these acts of trespass and all other matters in controversy between him and the Parish, and in case that said Reynolds shall refuse to adjust and settle the same, then the Committee be authorized to take such further measures to effect a settlement as in their judgement may be for the interest of the Society."

Further difficulty connected with the Common resulted in the choice of Silas Simons, D. F. Heald and Gilman Nickles in 1873, "with authority to adopt and carry out such measures as may in their judgement be necessary to protect the rights of the Society against encroachments or trespasses upon the land of the Society near the Church" The Committee members were instructed to consult legal Counsel if they deem it best to do so, at the expence of the Society.

D. F. Heald from this Committee

reported Feb. 28, 1874, "That they had taken counsel and were advised that the proper action for the Society to take would be to have the Common enclosed by a suitable fence; and to prosecute any party who might injure or remove it." The report was accepted and the Committee was instructed to cause the Common to be enclosed by a suitable fence, although there is no record of this having been done

The same matter was evidently under discussion again (or still!) ten years later, for in the record of the Annual Parish Meeting April 5, 1884, we find "In regard to fencing the Common," it was left with the parish committee, which consisted of N. W. Wilson, M. Lee and L. M. Green. There is no record of the land being fenced at this time either. So far as I can learn, a fence was never placed about the Meetinghouse property.

Town Records. Book 8 - Page 235

Two Successful Levees - 1872.

At a Parish Meeting on Nov. 13, 1871, the year that Rev. Mr. Smith left, Albert Green, Marshall Lee and Thomas J. Green were appointed to "act in connection with the Parish Committee to raise money by subscription, or in any other manner that they may deem proper, to pay for a supply of the pulpit for the balance of the current parochial year." They were also instructed "to take measures to hold one or more Levees during the present season in aid of the Society."

It will be seen from the following entry in the records that these parties were still a successful means of raising money for expenses -

"March 4 1872 Pursuant to votes above recorded the Committee therein named made arrangements and held Levees on the 20th of January and on the 4th of February last the net proceeds of which amounted to two hundred and eighty three dollars and twenty eight cents."

Town Library In Union Hall - 1872.

The Town Library established by vote of the Town on March 18 1872 was housed for a time in Union Hall. A Committee appointed by the Parish April 6, 1872 to adjust the rent of Union Hall to the Town, was also "instructed to receive and act upon any proposals that may be made to them by the Trustees of the Town Library relative to providing and

Town Records. Book 8- Page 241

Town Records. Book 8- Page 263

fitting up a room for Library purposes".

In the Parish receipts from April 1, 1872 to April 1, 1873 is an item "Trustees of Library - use of Hall $3.00"; and the following year "Rec'd Library Leave for Hall-$5.00"

Rent Of Union Hall To Town Increased - 1873.

The rent of Union Hall was increased in 1873. At a Parish Meeting April 6, 1872 it was "Voted That the Parish Committee be instructed to make application to the town for such additional rent of Union Hall for town meetings and other town purposes, as in their judgement shall be deem'd reasonable and proper".

The Town at a meeting Sept. 7, 1872 appointed Humphrey Prescott, Geo S. Skelton and John W. Bruce "to confer with the Trustees of Union Hall, to see upon what terms the town may hereafter occupy Union Hall."

This Committee reported at a Meeting April 7, 1873, and the Town voted as follows- "Voted: to accept the following report of Committee and proposal of Unitarian Society relative to Union Hall- 'First Religious Society in Carlisle:

In Parish Meeting

March 1, 1873

Voted: to offer to the town the use of Union Hall for town meetings, together with necessary rooms for meetings of town officers and committees and to furnish fuel and lights for the sum of twenty-five dollars per year

Copy of Record
B. F. Heald, Parish Clerk" "

The above extract from the Town Records is not an exact copy of the vote of the First Religious Society as it appears by the Parish Records. There no mention is made of the rooms for extra meetings — "Voted to offer the use of Union Hall to the town for town meetings for one year for twenty five dollars including lights and fuel; and for a longer time at the same rate if it should be required.

New Stove Purchased In 1873.

In 1873 a new stove was purchased for the sum of #1.50. This may have been for Union Hall or the kitchen, or possibly for the Church. I am told that about this time there were two very tall stoves (perhaps 7 feet high) in use in the Church, one at each side of the room near the entrances. There is no record of where the new stove in 1873 was placed.

In the Financial Journal bearing the heading "Subscription to purchase Stove. Dated Jan. 2, 1873" is a list of 33 individuals and the "Ladies Union" who subscribed a total of #49.05 for the purchase of the stove.

Ministers of First Parish Church, 1871-1874.

Following the departure of Rev. J. S. Smith, among the ministers who preached in 1871, 1872, 1873 and 1874 were Rev. G. W. Green, Rev. G. W. Stacy (a former pastor) Rev. N. Morse, Mrs. Bruce, Rev. Mr. Dight, Rev. J. Bond, Rev. R. S. Gifford, and Rev. J. T. Bowers. Mr. Bowers who had once been the settled minister here preached several Sundays, as did Rev. Mr. Dight.

During these years, there were many Sundays without preaching due to lack of funds. The Parish Committee voted according to a memorandum dated May 14, 1873 "to grant the free use of the church to parties requesting it to hold public worship therein until such time as the Society may require it for their own use"

There is no record on the Parish books of the Meetinghouse being used by others, and the Financial Journal shows that the above ministers were paid by the Society, so that it is not a matter of record whether the offer of the Church for public worship was accepted by any person or group. The Records do show that the First Religious Society held worship themselves during some part of each of these years.

First Recorded Vote To Hire "Unitarian" Minister 1874.

Early in 1874 D. F. Heald was authorized "to visit the office of the Unitarian Association and ascertain upon what terms the services of a clergyman of that denomination may be obtained."

Mr. Heald reported March 21st that year "in favor of uniting with the Unitarian Society of Bedford -- if satisfactory arrangements with them could be made". This report and also one from Thomas A. Green, member of a Committee chosen at the previous meeting "to obtain subscriptions for the support of liberal preaching for the ensuing yeds", were accepted.

Further arrangements for raising money and for supplying the pulpit were left with the Parish Committee who did not make the suggested arrangements with Bedford at this time.

Rev. James T. Powers' Second Pastorate In Carlisle 1874-1875.

Rev. James T. Powers was the pastor for some time during 1874 and 1875, and has been the only ministers of the Church to return for a second term of service here.

Mr. Powers travelled extensively. He went abroad several times, and spent more or less time in Paris, London and parts of Ireland.

Rev. James T. Powers died Dec. 17, 1888 in Lexington, Mass, at the home of his daughter, Mrs. Henry A. Worthley and his funeral was held in the First Parish Church here. He is buried in Green Cemetery. The first minister of the

First Religious Society since Mr. Litchfield to be buried in Carlisle. The inscription on the granite tablet at his grave reads -

"In memory of
Rev. James T. Powers
1828 - 1888
The joys of those with God in heaven can never end"

Mrs. Powers who died several years previously, was buried in Washington, D. C. while two of their children who died during Mr. Powers' first pastorate here are buried in Green Cemetery, as is Mrs. Henry A. Wouhley, the married daughter at whose home Mr. Powers died. It was Mrs. Wouhley who, as a young girl, played the church organ during her father's second pastorate here.

Rev. James J. Twiss, Pastor 1875-1879

Rev. James T. Towers was followed in the latter part of 1875 by Rev. James J. Twiss who was then "acting pastor of the Unitarian Society in Chelmsford."

"Mr. Twiss was born in Peabody in 1820, and received his early education in the public schools, finishing with an academic course. His first pastorate after his ordination was at Granbury, Ct. where he remained until 1848. He then assumed the pastorate of the Universalist church at Stamford Ct. - - - - He was installed as pastor of the First Universalist Church in this city (Lowell) in 1858 and occupied its pulpit till 1869. After leaving Lowell his first pastorate was at Auburn, N. Y."

"Mr. Twiss was possessed of marked culture and refinement, and was of a sensitive and generous nature. He was earnest and devoted in whatever cause he espoused, and was a prominent advocate of the temperance and all other moral reforms."

"He was widely known in Masonic and Odd Fellowship circles. He was a master of Hampden Lodge, A.F. and A.M. of Springfield, and a members of Mount Hollo Chapter of Masons and Pilgrim Commandery of Knights Templar of Lowell. At one time he occupied the position of grand treasurer of the grand Lenkampment I.O.O.F. of Connecticut"

Meetinghouse Painted - 1878.

It was during Mr. Twiss's pastorate that the Meetinghouse was painted again. In 1878 it was voted at a Parish Meeting on March 16th to paint the outside of the Meetinghouse and Josiah Hodgman N. W. Welsbie, Wm Green, and Marshall Lee were appointed to arrange for and supervise the work, which was done by G. A. Hood at a cost of $120. Seven hundred pounds of white lead, sixty-seven gallons of Oil and two gallons of boiled oil were used for the "two coats of paint and drawing sash."

This work was completed during the year when the vote authorizing it was taken, for mention of it is made in an historical address delivered in the Meetinghouse February 23, 1879, by the pastor Rev. James J. Twiss; and also in a newspaper clipping entitled "The Old Meetinghouse on the Hill," which is signed "H." and because of references therein must have been prepared before the end of the year 1878. There is reason to believe that the article was written by Benjamin F. Heald.

Major Heald gave a brief historical sketch of the old Meetinghouse and in his closing paragraphs referred to the then recent painting of the building. He said - "For some time past until within a few weeks the old church has worn a weather-beaten and rather seedy-looking suit. Its appearance has indicated sad neglect if not entire desertion, on the part of its proper custodians. But members of

the society have moved for its renovation, and through their committee have arrayed it in new and tasty habiliments prepared and nicely put on by an accomplished artist, Mr. G. A. Hood of Lowell.

"The committee are deserving of much credit for the promptness with which they have executed their commission and Mr. Hood for the skill and faithfulness manifested in his work.

"The fine old edifice has been found to be in a good state of preservation. It stands as plumb and now looks as fresh and symmetrical as when it came from the hands of its builders 67 years ago. Its massive timbers, sound now as when first framed, the excellent and enduring characters of its finishing materials and its thorough workmanship, give the strongest assurance that with proper care for its preservation it will stand firm and strong to give shelter to generations yet to come and to breast the winds and storms for long years after many of the shoddy structures of the present time shall have gone to wreck and ruin."

Two years later, in 1880, it was voted to shingle the north side of the church roof.

Rev. Mr. Twiss's historical address previously mentioned, is worthy of particular note. A printed copy, No. 201 in the Library Collection has been preserved, and is entitled "A Discourse Upon The History of The Establishment of The First Parish In Carlisle, Massachusetts." This 20-page address is a valuable addition to the meager printed information available about the First Religious Society In Carlisle. At the time of Mr. Twiss's pastorate, there were

living 5 members of the Parish who remembered the separation of Town and Parish.

When there is an opportunity to inspect the Library Collection those interested in the First Parish will want to see this rare booklet.

Resignation of Rev. James J. Twiss - 1879.

At a Parish Meeting held October 13, 1879 it was voted that the following resolutions about Mr. Twiss be accepted by the Society and entered on the parish records.

"Whereas our present Pastor, Rev. J. J. Twiss has in a communication addressed to our Parish Committee dated on the twenty first day of September last, preferred a request that the pastoral relations, which have for a period of nearly three years past so happily subsisted between himself and the Society, may be terminated,

and

Whereas, the reasons assigned by Mr. Twiss in said communication for desiring the dissolution of the connection are in our judgment good and satisfactory, and such as should induce us to agree to the same

Therefore, Resolved, that the pastoral relations now existing between this Society and Rev. J. J. Twiss be terminated and fully closed on the first day of November next.

And be it further Resolved - that we accompany this action of the Society with the expression of unlimited confidence in Rev. J. J. Twiss as an able and faithful ministes of the gospel and a Christian gentleman;

and heartily commend him to the sympathy of those who may here after enjoy the benefits of his labors."

It was voted that a copy of the foregoing resolutions be signed by the parish officers and transmitted to Rev. J. J. Twiss.

According to the above record in October 1878 Mr. Twiss had been pastor here "for a period of nearly three years." This may possibly mean that he had lived in town that length of time for actually he had been preaching here longer than that, according to entries in the Financial Journal.

Following are the amounts Mr. Twiss received during specified periods:

Expenditures

April 1, 1875 To April 1, 1876
J. J. Twiss — 144.05
April 1, 1876 — April 1, 1877
Rev. J. Twiss — 732.50
April 1, 1877 to April 1, 1878
Rev. J. Twiss — 600.00
April 1, 1878 to April 1, 1879
Rev. J. Twiss — $359.00
April 1, 1879 to April 1, 1880
Rev. J. Twiss — 509.83

Presumably the "pastoral relations" were closed according to vote on Nov. 1, 1879, for in the last period of expenditures above there is also the item "Paid Rev. Mr. Lincoln $27.50.

Mr. Twiss's next pastorate after leaving Carlisle was in East Wilton, New Hampshire.

"In 1884 he accepted a call from the Unitarian church at Medfield, where at the termination of his services to that church, he

– Cid Scapin –
Chronique [illegible] Round Ages –

intended to close his ministry"

"From Medfield he went to Whitman with the intention of living in retirement but the new church there being in adverse circumstances and at the urgent solicitation of the society, he finally accepted a call and became one of its most ardent workers. Owing to his labors the church attained to a high degree of prosperity."

Mr. Twiss died in Whitman and was buried in Hartford, Connecticut.

Pulpit Supplies Following Rev. Mr. Twiss, 1879-1880

Following Mr. Twiss's pastorate, in November and December of 1879, and during part of 1880, the pulpit was supplied by Rev. N. N. Lincoln, Rev. George Stacy (who preached here 1835-1839) Rev. Mr. Riley, and Rev. Mr. Reddy. Mr. Lincoln preached during a longer period than the others, receiving for his services during that winter and spring, the sum of $128.50.

Rev. Mr. Saltmarsh, 1880-1881.

Rev. Mr. Saltmarsh was the minister of the First Parish Church for the latter part of 1880, and all during the year 1881.

This information was gathered from Expenditures in the Financial Journal and I have been unable to find any details about Mr. Saltmarsh's pastorate here.

History Of Troop F. Cavalry
First Brigade M. V. M.
by Sidney A. Bull.

Union Hall Used For Armory Purposes, 1880-1907.

Besides hiring Union Hall for Town Meetings, the Town for many years hired that room and what is now used as a Sunday School room, the small room at the right of the entrance to Union Hall, for "Armory" purposes.

During Civil War time, a troop of Cavalry was organized consisting of men from Chelmsford Westford, and other nearby towns. "Troop F Cavalry was organized Sept. 6, 1864, and disbanded July 1, 1907, and was thus a unit of the M. V. M. for a period of 42 years, 10 months and 10 days, with headquarters at different times as best accomodated its membership, at North Chelmsford, Westford and Chelmsford Center."

It is probable that in the early days of the Troop, men from Carlisle joined and went to a neighboring town to drill. By 1880, a squad of Cavalry belonging to Troop F, First Brigade, M. V. M., was organized in Carlisle, and continued until Troop F was disbanded in 1907.

The men drilled in Union Hall and kept their small equipment - side arms and small articles - in a closet built across the south end of the small room in the southwest corner of the Hall. This little room was known for many years as the "squad room". Saddles and larger equipment were stored in the larger closed space in the upper hall.

The Town was required by law to furnish accomodations for armory purposes, and hired these facilities

as being the most practical which were available. The rent in the earlier years was #25; during 3 years it was #35; one year #45; and in 1891 it was raised to #75, where it remained until the squad was disbanded.

Horse Sheds Erected - 1881.

The subject of horse sheds on the church land which had come before the Parish in previous years was again under consideration in 1876 and 1881.

The last stables were authorized in 1824, and had evidently been removed sometime during the years. In 1837, the Town chose a Committee to supervise the removal of the "Noon house" and other encumbrances on the Common" which may or may not have included the horse stables.

At a Parish Meeting March 4, 1876, on an article "To see if the Society will vote to permit any of its members to erect horse sheds upon land belonging to the parish," it was voted "That members of the Society or others may be permitted to erect horse sheds at such places upon the common land belonging to the society, as may be designated by a committee to be chosen for that purpose."

No further action relating to the horse sheds is recorded until 1881, when on February 21st it was voted "That the Parish Committee be and they are hereby instructed to cause to be erected on the Society's land, on the South side of the

Church and parallel therewith, and at such distance from it as they may determine a row of Horse Sheds to contain (8) eight distinct sheds."

It was further voted that "any member of the Society who shall contribute a sum of money sufficient to erect one of said sheds shall have the exclusive use of the same whenever he or she shall have occasion to occupy or use it, and shall also have the right to transmit the same to his or her heirs or assigns, who may at the time be active members of the Society but to no others." The Parish Committee was instructed "to assign to each individual who shall be entitled thereto under the above vote, one shed, to be free at all times to their use, and to have the assignment recorded in the Parish Records."

It was arranged "that whenever any person entitled to the use of a Shed shall by death, removal, resignation or therein cease to be a member of the Society without having assigned or transferred his or her right to some other member of the Society, then all his or her right and privilege shall revert back to and become absolutely vested in the Society."

It was voted to pay for the erection of the Sheds by subscription and the proceeds of a Levee.

The Parish Committee who had charge of the erection of the Horse Sheds was Leonard M. Green, N. W. Wilson and Josiah Hodgman. Following is a copy of the bill of expense for labor and material:-

"Carlisle April 11th 1881

First Religious Society

To N. W. Wilson Dr.

To labor and material for building eight horse sheds

Lumber Bill	#130.74
C. Coy Clapboards	.80
W. J. Heald labor	5.25
W. D. Fitch "	18.00
Arthur Page "	2.00
F. S. Bartlett "	1.50
Esra Page teaming timber	1.50
C. L. West " "	1.50
A. F. Richardson post	.50
S. A. & J. E. Bull nails	6.28
N. W. Wilson joist	.75
" " " labor	10.60
M. Lee bolts	.40
S. A. & J. E. Bull for lead and Oil	4.55
W. D. Fitch for labor	2.50
	#186.89

It seems probable that the care and supervision of the horse sheds was added to the duties of the Parish Committee. Once, in 1885, E. W. Reynolds, E. J. Carr and Josiah Hodgman, who were not members of the Parish Committee, were chosen "to have charge of the Horse sheds," but the next year, in 1886, it was voted "to leave the matter of stopping outsiders from using the Horse Sheds to the Parish Committee," and the horse sheds seem to have been usually their responsibility.

Rev. Charles F. Russell - 1882

According to expenditures in the Financial Journal Rev. Charles F. Russell was the pastor of the First Religious Society during nearly all of the year 1882.

When the 100th anniversary of building the Church was celebrated in 1811 Rev. Charles S. Russell was listed among those former pastors from whom letters were read.

Pulpit Supplies - 1883

The pulpit was supplied by a number of different men in 1883, including Mr. Mulleland, T. G. Millstead, Mr. F. Morton, Mr. Hatches, Mr. Brooks, Mr. Martin, Mr. Winkley and Mr. Bond.

Society Joins South Middlesex Conference - 1883

It was probably about this time that the First Religious Society of Carlisle joined the South Middlesex Conference of Unitarian Churches, since on June 28, 1883 is recorded for the first time a contribution to that Conference.

Rev. George F. Piper, Pastor 1884-1890.

In January, 1884, Rev. George F. Piper, pastor of the Unitarian Church in Bedford, was engaged to preach in Carlisle on Sunday afternoons, and his pastorate extended into the year 1890.

During the time he was pastor here, although still living and preaching too in Bedford, Rev. Mr. Piper was the author of a little book entitled "Lessons On the Old Testament." This was prepared in 1888 in response to an invitation from the Board of Directors of the Unitarian Sunday School Society, and was copyrighted by them that year and published by the University Press: John Wilson and Son, Cambridge.

In the Carlisle Historical Society Collection No. 309, will be found a copy of this book, which was presented to "Miss M. A. Marsh, with compliments of the author." At the time the book was published Miss Marsh was in charge of the First Religious Society Sunday School.

Mr. Piper's next pastorate was in Northfield, where in 1898 he married the Mrs. Piper who is now living in Bedford.

In 1903 Mr. Piper retired and returned to Bedford where he died in 1923. Mrs. Piper has continued to live in Bedford and until recently served as organist of the First Parish Church there.

Legacies to First Religious Society 1882, 1886.

In 1882 and 1886, further legacies were left to the First Religious Society.

On April 3, 1882 Mr. Marshall Lee was chosen an "agent" to receive the money left to the Society by the late Wm. Farrar.

Again on March 18, 1886 Mr. Lee was selected "agent" to receive the legacy from the late Mrs. Mary Scott.

First Religious Society Sunday School - 1884.

Little is recorded about the early days of the Sunday School of the First Religious Society. The first reference to it in Parish Records is in 1884, when there is a record of money received in the Parish Treasury monthly from the Sunday School.

The first reference to the Sunday School which I have found in newspaper clippings is contained in the following account of a concert, also I think, in 1884. The pastor, Rev. George F. Piper, was then superintendent of the Sunday School, which he very possibly may have organized, for we know he later prepared a book for use in Sunday Schools and was particularly interested in that work.

"A very pleasing floral concert was given by the Unitarian Sabbath School last Sabbath evening in their Church, a notable feature of which was the prominent part taken by the children

- Clipping from old Scrapbook - probably 1884. Some of the Scrapbook clippings are undated, and the approximate date is arrived at through other items (sometimes deaths and vital statistics which can be checked) which are found in the same news account -

who gave recitations and sang a good selection of songs, duets etc. in a manner that would be creditable to persons of more advanced age. Considerable energy and time had been given by those in charge to instruct the little folks, and have them have their respective parts well committed, and as these are two requisites of a good concert all who were cognizant of the facts came Sabbath evening expecting to see them acquit themselves creditably and were not disappointed."

"The house was filled to repletion and among the audience were many from the neighboring towns of Billerica, Bedford, Concord, Westford and Chelmsford. Rev. George F. Tupes, who is pastor of the church is also superintendent of the Sabbath School, and after conducting the exercises of the evening thanked those who had taken part, also the teachers and others who had been instrumental in making the primary arrangements and concluded his remarks by expressing his satisfaction at seeing so many people in attendance at the concert and inviting those who naturally go there to church to be more regular in their Sunday attendance."

"Selections were read by Miss Tupes and Miss Jennie B. Bowers the latter being assistant superintendent. Words of encouragement were spoken by a former pastor the Rev. James T. Towers and also by the Rev. Grindall Reynolds of Concord."

"A good selection of anthems had been prepared by the choir which were introduced at intervals during the

exercises, and the floral decorations were very tastily arranged by hands fully competent for the task and consisted in part of emblems representing crosses, wreaths a harp and anchor also numerous bouquets and floral adornments."

Miss Jennie B. Bowers assistant superintendent mentioned above was then teacher of the school in the East District of Carlisle. She was considered an excellent teacher and a thoroughly competent disciplinarian.

We are accustomed now to exercises by the Sunday School at Easter and Children's Day and Christmas, but concerts were also held at other seasons in the 1880's. Following is the account of a "Harvest concert" also in 1884 I think at the First Parish Church with a notice of one to be held at the Congregational Church, whose pastor spoke at the Unitarian concert.

"The Harvest concert given by the Unitarian Sabbath School last Sunday evening should have at least a partial recognition in the columns of the Journal. It was without doubt an improvement on one given by the same school a few months ago which at the time was claimed by all to be excellent and a few of its important features bear mentioning as well as imitating, one of which was the promptness with which the exercises were conducted, one being ready to follow another in so quick succession that no time was lost. Another noticeable feature displayed by the children was their thorough knowledge of the

parts they were to take and the places they were to occupy which was attributed to a series of thorough primary rehearsals under efficient direction. A large part of the service was singing, and much of this was by the children."

"The School was addressed by Mr. A. E. Brown of Bedford, Father Walker of the Congregational Society, and the pastor, and while the exercises were nearly two hours long, the audience, which well filled the church were appreciative and listened attentively to the close."

"A harvest concert will be given by the Congregational Sabbath School in their church next Sabbath evening."

The first account which I have found of a Christmas concert is the following one possibly in 1885. The clipping is undated and there is more question about this than about some of the other undated ones. However it was probably about the year 1885-

"On Christmas night the Unitarian Society met in Union hall where two trees were bountifully loaded with rich presents for members of the Sabbath School and Society. The exercises previous to the distribution of the presents were of a literary character, comprising recitations by several members of the school, a duet by Misses Mattie Hood and Bertha Heald and appropriate remarks by Rev. Mr. Piper the pastor."

"Master Willie Lee impersonated Santa Claus in a very creditable manner and distributed the presents from the trees, prominent among which might be mentioned a beautiful autograph quilt for Mrs. Piper and a fine

silk handkerchief for Rev. Mr. Piper the gift of his parishioners; also a plush-covered satin-lined perfumery case of antique design containing two beautiful cut-glass perfumery bottles and a padlock shaped, plush covered key board, both of which were accompanied by a list of names of upward of 40 donors, members and friends of the Sabbath School were presented to Miss M. A. Marsh and were intended as testimonials of their appreciation of the acceptable manner in which she has for the past few months discharged the duties of superintendent of the Sabbath School. Miss Marsh who was completely surprised by these tokens of appreciation accepted the gift in the following words: "My dear young friends and all who are interested in this beautiful gift, I cannot express in words the gratification you have given me tonight in this expression of your esteem and confidence. It will be a reminder if indeed I needed such of the pleasant relations that at present exist between us in the Sunday School. I heartily thank you all, and may you each have as merry a Christmas as you have made a happy one for me."

"After the presents were distributed a supper was provided more particularly for the children which was dispatched with a hearty relish."

"Miss Mary A. Marsh (later Mrs. Reynolds) who was superintendent of the Sunday School at this time held the office as well as being church organist for many years I am told.

- Clipping in old Scrapbook -

Lectures Sponsored By First Religious Society - 1885 & 1893.

Before the days of our public library, and later the automobile and radio and other diversions large audiences attended entertainments and lectures here in town. Frequently lecture courses during a season were very well attended. Following are notices of two lectures - the first in August 1885, and the other about 1893.

"Rev. F. W. Holland of Concord, who has travelled extensively in the east, will deliver a lecture on Palestine at the Unitarian Church next Sunday August 16, at 1.45 p. m. All are cordially invited to attend."

The lecture in the Unitarian course to be given by Rev. B. R. Bulkley of Concord, upon the subject "Elements of Success" will be given in Union Hall Wednesday evening, March 1 at 7.30 o' clock instead of Tuesday evening preceding as was originally planned."

Women Admitted to Membership - 1887.

Previous to 1887 names of women who attended the First Parish Church and worked for its support did not appear on the lists of members, although their names were occasionally on early lists of pew holders, and were on the Records as members of Committees in the Society after 1859. Still they had no voting privileges in Parish affairs.

General Laws Of The Commonwealth of Massachusetts. Vol. I. Chap. 67. Section 6

In 1869 a State law was enacted which said "a religious society may admit women to membership with full rights and privileges, and a territorial parish may admit to membership persons who are not residents of its territory."

In 1887, the members of the First Religious Society in Carlisle availed themselves of the provisions of this law, and at the Annual Meeting of the Parish it was "Voted that any Lady may become a member by being voted in as a member."

The next year, at the Annual Parish Meeting on April 2d 1888, Mrs. N. W. Wilson and Mrs. L. M. Green were the first women to be voted in as members of the Society.

Organ Given First Religious Society - 1888

In 1888, the First Religious Society received the gift of an organ from Hannah L. C. Green, as follows:

"To Whom It May Concern.
This is to certify that I the undersigned do hereby give and bestow upon the inhabitants of Carlisle and their successors who now worships and belong to the first religious Soci[illegible] in said Carlisle, one Family Organ so called now being in the Church

Newspaper Clipping

of said Society of the value of about #112.50 as their sole Corporate property and for their use as they may hereafter determine. Given under my hand at said Carlisle this 29 day of december, 1888 H L C Green. Attest M Lee. L M Green. T A Green.

This organ given in 1888 by Miss Hannah L. C. Green, is the one which is still in the First Parish Church at the front left near the pulpit. I am told that the organ was given by Miss Green for use by the Sunday School.

Old Folks Concert - 1889.

An Old Folks Concert was held at the First Parish Church Feb. 21, 1889 with the Chelmsford orchestra assisting. "22 numbers were given with an intermission of fifteen minutes when four stewards passed refreshments to the audience. Four numbers were given by the children with acceptance. Waldo, five year old son of L. W. Robbins, wore a costume 100 years old. The resources of the town were exhausted in resurrecting costumes for the ladies, which, with those from Boston for the gentlemen made a fine appearance. Frank Emerson of Chelmsford, who sang a fine bass song, The Smuggler, was heartily encored. A

collation was furnished the orchestra and chorus after the concert in Union hall. The night was pleasant the church full and A. N. Kidder, the musical instructor and conductor claimed to be well satisfied with the evenings performance."

Mr. A. N. Kidder conducted the "singing school" which was held in town every winter over a period of years. Sometimes this was held in a school building, and sometimes in Union Hall.

Ladies Union Met At Homes. 1890 - 1905.

It was the custom of the Ladies Union to meet at members homes over a period of many years. At these gatherings, the women met to sew in the afternoon and their families came for supper and a social evening.

The following newspaper clipping dated February 1890 indicates that the gatherings were well attended. "The Unitarian Social circle (the Ladies Union was now usually called "Social Circle") met with Mrs. Mary Wilkins Friday afternoon and evening. Over fifty sat at the well furnished tables". Mrs. Wilkins then lived where the Clarence Russells do now.

A newspaper account of a circle meeting in September, 1898, mentions several familiar names. "An interesting feature of the Unitarian Ladies Social Circle which met Saturday afternoon with Mrs. N. W. Wilson (now Dr. Lunt's home)

- Newspaper Clipping -

was the presence of five infants, Ethlyn Elizabeth, the grand daughter of Mrs. Wilson and daughter of Mrs. Ernest Wilson, was the eldest, aged eight months. The youngest four weeks was Grace, daughter of Mrs. Arthur Jones; the others were Mabel Lucretia daughter of Mrs. Herbert Dutton; Alice daughter of Mrs. George Jones; and Jennie Delino daughter of Mrs. George Gerow. The only boy was Mrs. Gerow's son Ralph Albert, aged 3 years. As they sat at the early tea tables accompanied by their mothers, it gave a unique and pretty sight. The evening was spent in social converse and song by the later arrivals. Mrs. Marion Worthley presided at the piano, playing instrumental pieces and accompaniments. Rev. E. C. Abbott was present, coming on his wheel from Boston."

It seems to have been the custom during these years for members of one church to be invited to attend the Ladies Circle meetings of the other church. These were social events of importance in the community. Newspaper accounts of the meetings of both societies often contain names of people from both churches. The following account is of a meeting of the Ladies Circle of the Congregational Church in November 1905.

"The large and commodious dwelling of Mr. and Mrs. John P. Davis was filled to overflowing Thursday afternoon and evening with the Ladies' Circle and friends. The presence of many from the Unitarian Society including their pastor, Rev. W. E. Lake, was a pleasing social feature."

It is a mystery how the homes could have accomodated gather-

rings as large as are frequently described, but there seems always to have been room for all, and an abundance of food and good times.

Rev. Edgar C. Abbott - Pastor 1890-1901.

In March 1891, the Parish Committee reported that they could procure the services of Rev. Edgar C. Abbott until further notice. Mr. Abbott had preached here during part of the year 1890 and remained until 1901. Services were still held on Sunday afternoons.

Mr. Abbott was a noted lectures and Shakespearean reader as well as an ordained minister and at times during his Carlisle pastorate when he was away giving readings in distant places his father, Rev. A. J. Abbott, supplied the First Parish pulpit.

In later years Mr. Abbott gave his entire time to lectures and readings all over the United States, and it was reported by the Press of that time that he gave largely of his earnings to charity. The Sunshine Society of New York, the Red Cross, and a fund for blind children were among his interests mentioned in the papers of that time.

The following newspaper item dated May, 1901, describes Mr. Abbotts' work: "It will be of interest to the friends of Rev. E. C. Abbott to know something of his work in giving Shakespearean recitals. In Washington D. C. Monday morning May 13 at the parlors of the Arlington Hotel he read "Hamlet"; Friday morning at the Washington club parlors 'Julius Caesar' and at the residence of Mrs. A. G. Brackett will read the 'Merchant of Venice' Monday morning, May 20. Among the list of over eighty subscribers may be found the

names of Mrs. William Mc Kinley, Mrs. John A. Logan, Senators Cullum, Elkins, Fairbanks, Foraker, Hanna, Lindsay, Lodge and their wives, Secretaries Hay, Hitchcock, Rev. and Mrs. F. M. Bristol D. D., Rev. Dr. and Mrs. Mackay Smith, Major and Mrs. Richard Houle, Admiral and Mrs. J. G. Walker, Mr. and Mrs. John R. Mc Lean, Wu Ting fang, Chinese minister, Hon. and Mrs. John Thomas, Rt. Rev. and Mrs. N. Y. Satterlee, Dr. and Mrs. T. L. Mc Donald, Mr. Abbott expects to take a European trip this summer, and another year his work will be principally in the west."

Rev. Edgar C. Abbott died in August 1920, at the age of 60, killed in an automobile accident at East Lyme, Connecticut, as he was returning from a New York lecture.

Open Air Services - 1891.

A series of open air services was held in 1891 (and perhaps during other years) at Timothy Wilkins's, where recently the home of his son, the late Frank E. Wilkins at the corner of Acton and Westford Streets. A notice in the paper on Sept. 4, 1891 read:-

"The Unitarian Society will hold another open air service on the grounds of Mr. Timothy Wilkins next Sunday, Sept. 6, at the usual hour - a cordial invitation is extended."

I am told that these services

were held on the hill in the grove back of Mr. Wilkins's house. He kept the grove nicely cleared and also cultivated flowers there. It was an attractive and pleasant place in which to meet.

It is thought that the old melodeon or seraphine once in use in the First Parish Church and then the property of Mr. Wilkins (now owned by the Carlisle Historical Society) was used at these services.

Vote To Paint Church - 1893

In 1893, painting the church which had not been done since 1878 was again under consideration. It was voted that year to leave the matter of painting the Church and Insurance with the Parish Committee, A. G. Hodgman, J. L. A. Green, and N. W. Wilson.

There is no further mention of Insurance at this time in either the Clerk's or Treasurer's Records. However, two years later in the account of Expenditures for the year ending March 30th 1895 is found "I. W. Heald for paint 61.59," and the next year "Toward painting the church 65.25."

1894-

Town Clock Placed in Tower of First Parish Church-

In October, 1894, Mrs. Joanna Gleason of Sudbury, gave the sum of $1000. for the purchase and installation of a town clock, with the stipulation that it "be placed in the tower of the Unitarian Church, as I think that would be the most desirable place for it as the building is high and stands high." Mrs. Gleason further requested that "Whatever sum remains after the purchase of the clock, and the cost of placing it in position, I should wish to have safely invested and the income used for the care of the clock"

A clock made by the Howard Clock Company was purchased and installed in the tower of the old Meeting-house at a cost of $600. The rest of the money was used as Mrs. Gleason requested, and at her death she left a further amount to be added to the money invested for the care of the town clock.

Sometimes the income from the "Town Clock Fund" is insufficient for the annual expense of its care, and the deficit is made up from the years appropriations. The Selectmen annually appoint someone to the "Care of the Town Clock," usually the janitor of the First Parish Church.

Mrs. Joanna Parker Gleason, daughter of Major Jonas and Anna Adams Parker, was born in Carlisle, and gave generously to her native town. Not only did she give money during her lifetime for the erection of Gleason Public Library and for the Town Clock, but at her death she bequeathed money to both churches and also to the town. The latter bequest was a

sum of money "to be kept safely in-
vested and the income thereof to be
annually distributed by the Selectmen for
the time being, or under their direction
in their discretion, among the needy
inhabitants of the town, who are not
paupers, such distribution to be made
without distinction of nationality or
religion."

New Piano Purchased - 1894.

A concert grand piano was purchased for Union Hall in Feb. 1894. A newspaper account of March, 1894 states - "The ladies of the Unitarian Society will hold one of their old-time tea parties at Union Hall, March 14. The proceeds to go towards paying for their new piano. General committee: C. Forbush, Capt. Wilson, D. W. Robbins, E. B. Rose, A. G. Hodgman"

A later clipping, after the party, provides more details. The entertainment consisted of a farce "Freezing a Mother-in-law by Miss Nettie Barker, Miss Maude Wilkens, Messrs J. E. Taylor, Harry Wilkens and Frank Hatch of the Unity Club; a reading by Mr. Frank Wilkens; a solo by Miss Faustina Wilkens; a duet by Miss Wilkens and Mrs. D. W. Robbins; a topsy turvey concert by the young people. Other people who contributed to the success of the evening were "Mr. Elmon B. Rose who gave a pair of chickens, purchased and re-sold by courtesy of Mr. T. B. Hall; Mrs. A. Parker Nickels a doll sold by ticket; Miss Lilla Howard an apron table; and Mrs. D. W. Robbins and Mrs. Lilla Wilson who had charge of the fishing pond." A collation was served and there was dancing from ten until two, for which Fiske's orchestra of Bedford was engaged.

Rev. Edgar C. Abbott, the pastor, gave a series of lectures during the season and proceeds from them were included in the piano fund. Lectures by Mr. Abbott and the above mentioned play were also given in Bedford.

In order to pay for the piano immediately when it was acquired, shares of five dollars each were purchased by Society members and friends. These were later paid from proceeds of the activities held for that purpose.

Note - The Unity Club was a group of young people in the church, organized for dramatics.

- Newspapers -

Parish Committee Instructed About Repairs {1894 1895

In 1894 the Parish Committee N. W. Wilson, E. J. Carr and Charles Forbush, were instructed at the Annual Parish Meeting on April 9th to "shingle the Horsesheds," and in 1896, it was voted "to Lock the Horsesheds."

In 1895 the same Parish Committee was instructed "to put a new floor in Union Hall."

Flower Sunday - 1895.

In June, 1895 "Flower Sunday" was observed at the First Parish Church. "The floral concert at the Unitarian Church Sunday afternoon was arranged by Miss Rena Carr and was as usual exceptionally excellent. --- The floral decorations of laurel, ferns, roses and flowers in variety, banked high on the pulpit, made a beautiful and elaborate display. After the speaking and singing and previous to Rev. Mr. Abbott's sublime lesson each child, and a number of the young ladies, received a potted plant. There were 40 in all, the generous gift of Mrs. Elmon Rose of Carlisle. The presentations were made by her son and daughter, Master Francis and Miss Etta. They were a choice collection from Mrs. Rose's private conservatory. Miss Carr and Mrs. Reynolds, the superintendent, each received a very handsome oleander in blossom."

– Newspapes –

Quarterly Meeting of Northwest Temperance Union At First Parish Church - 1895

On October 10, 1895 the quarterly meeting of the Northwest Temperance Union was held at the First Parish Church, Mr. Sampson of Bedford presided and Rev. Lyman Mevis of the Carlisle Congregational Church offered prayer.

"After reports from towns an address was given by Rev. Edwin Smith of Bedford: subject 'A stronger temperance sentiment needed in the community, and how to arouse that sentiment'.---- Discussion followed by Rev. E. C. Abbott and Rev. Lyman Mevis of Carlisle and Rev. Mr. Wood of Acton, until adjournment at 12. A substantial repast was served in the hall below where enough for all and to spare was furnished by the ladies of Carlisle who still further added to their reputation as skilled adepts in the culinary art. The address of the afternoon was by Hon. George J. Burns of Ayer: subject 'Prohibition' its purpose, its principles, its politics'. It was an able effort holding the close attention of his hearers. The church was beautifully decorated with dahlias en masse, by Mr. Frank E. Wilkins who received many compliments for the rich coloring and variety"

Bequests To The First Religious Society - 1898.

At a Parish Meeting on March 30 1898 it was "Voted to accept the gift that Mrs. Maria F. Green left by will a note of $200. and back interest." At the same meeting a note of $200. given by Ambrose Heald was accepted.

It was in 1898 also that the First Religious Society received a bequest of Ten Thousand dollars. At a Special Parish Meeting on October 3 1898, it was "Voted to gratefully accept the bequest of Ten Thousand Dollars in the will of the late Joanna Gleason, the same to be kept safely invested as a permanent fund in accordance with the provisions of said will."

Under the terms of the will the funds "shall be invested either in Savings Banks in Massachusetts or in such manner as said Savings banks may under the law invest their deposits."

It was further voted that the money be kept in banks or U. S. bonds and Capt N. W. Wilson, Marshall Lee, and J. B. Hall were chosen "Trustees for the Gleason fund."

Use Of Horse Sheds Offered - 1898.

In December, 1898 a notice about the horse sheds was published in the newspaper.

"At this season of the year the comfort and protection of horses should be considered by church going people. Anyone desiring the use of the Horse Sheds at the Unitarian Church morning and evening can have them by applying to H. W. Wilson, Chairman of the Parish Committee.

This notice was evidently intended to reach attendants at the Congregational Church who needed shelter for their horses, inasmuch as services at the First Parish Church were held in the afternoon at this time. This would leave the horse-sheds available in the morning and evening when the Congregational Church was in session.

First Ushers Elected By First Religious Society - 1899.

The first record of choosing ushers for the Church was at a Parish Meeting April 4 1899. Ernest Lee and Fred Robbins were elected ushers.